

Series: “Advent of Messiah” (Mat. 2:1-12)
Sermon 1: “Royal Messiah” (King of Kings)

1. The Prophesied King
 - a. From Israel (Jacob) (Nu. 24:17)
 - b. From Judah (Gen. 49:9-10)
 - c. From Bethlehem (Micah 5:2)
 - d. From Everlasting (Micah 5:2)
 - e. From Virgin Birth (Isa. 7:14 cf. 8:8, 10 cf. Gen. 3:15)
 - f. From Ill-esteemed Origins (Isa. 9:1-7). From darkness to light. The humble King (Zech. 9:9 cf. Mat. 21:4-5).
 - g. From David (2 Sam. 7:12-13 cf. Lu. 1:30-33)
2. The Proper King (Matthew’s Portrait)
 - a. Genealogy (Mat. 1:1). Ancient genealogies were symmetrical not chronological in emphasis thus generations are missing. Matthew offers a pattern to reveal and emphasize that Jesus is the promised Son of David.
 - b. Numerology (Mat. 1:17) David (Hebrew DVD) = 14 numerical value & Jesus is the Son of David v. 1. So Matthew chose to use 14 three times which = 42. It is also 6 sevens which also equals 42. There is a pattern of sevens not unlike Jubilee – which ends in 49. Thus Matthew has listed 3 fourteens – 6 sevens (one seven short of Jubilee). Why? Because Jesus’ person and work will secure for us the seventh seven ushering in our freedom from sin. Matthew simply took a pattern and employed it to Jesus’ genealogy. E.g. the pattern’s precedent is seen in God’s economy of time. Days: 6 plus one rest = complete week. The days of creation (six and one rest). Years till Jubilee (490) and the seventy weeks of Daniel’s prophesy (Dan. 9:24-27) where seventy weeks are divided like Matthew’s 6 sevens – anticipating the seventh and final week ushering in Jubilee. Matthew’s genealogy, in fact, is the fulfillment of Daniel’s prophesy – which concurs that 42 of the “weeks” had passed till the advent of Jesus. Jesus is the “Joshua” (Jesus in Hebrew) who brings us to the Promised Land, leading us out in the New Exodus from sin’s enslavement. The Joshua who gives us true Sabbath rest (Heb. 4). The New Exodus is seen in motif, typology, and parallels →
 - c. Typology (Heb. 8:5; 9:23; 10:1; Col. 2:17)
 - i. Parallels (*Exodus & Matthew*)
 1. Advent of a deliverer (Moses & Jesus)
 2. Each escapes the murderous plot to kill Jewish infants (Pagan and Jewish kings) Israel – even Jerusalem – had become Egypt cf. Rev. 11:8.
 3. Both Israel (God’s Son e.g. Hos. 11:1) and Jesus tempted in wilderness: Egypt 40 yrs. and Jesus 40 days.
 4. Moses’ parents (grandparents) went into Egypt for safety as did Jesus’ parents.
 5. Both came out of Egypt to secure Promised Land.
 6. Law is given from God on Mount Sinai. Law expounded by Jesus on the mount as He sat in astonishing authority (Mat. 5:1-2; 7:28-29).
 7. Both Moses and Jesus provided miracles.
 8. Both Moses and Jesus served as Prophet and Deliverer.
 9. Feedings of manna (bread from heaven) miraculously provided for multitude.
 10. Both record God’s presence and shekinah glory, respectively in the Tabernacle and Jesus’ body cf. Col. 2:9.
 11. God’s continued promised presence i.e. in the Tabernacle day and night and Jesus till the end of the age.

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12. Both books begin with genealogies, respectively, the children of Israel & true Israel.
 13. Jesus is the Prophet, Deliverer, miracle worker, Law giver, Tabernacle, Bread from heaven, Glory of God, and Israel (Son of God & Prince Warrior of God).
- ii. Pattern (*Matthew's* Chiastic Structure)
1. A. & A'. God w/ us for Israel and Gentiles (1:1-25; 28:1-20)
 2. B. & B'. Jesus presented as King (2:1-3:17; 27:1-66)
 3. C. & C'. Jesus overcomes temptation (4:1-11; 26:36-75)
 4. D. & D'. Jesus prepares His disciples (4:12-25; 26:1-35)
 5. E. & E'. Discourses about cities as lights on a hill (5:1-7:28; 23:1-25:46)
 6. F. & F'. The Son of David engages, teaches, heals, and restores (8:1-9:34; 19:3-22:46)
 7. G. & G'. Jesus trains disciples to multiply (9:35-11:1; 18:1-19:2)
 8. H. & H'. Division in Israel outreach to Gentiles (11:2-12:45; 14:1-17:27)
 9. I. Kingdom of God on earth (12:46-13:58 cf. Eph. 1:9-10; 1 Cor. 2:7-8 cf. Prov. 25:2)
3. The Purposed King (Nature of His Reign)
- a. The center of Matthew's chiastic structure is where Jesus the great teacher with divine authority teaches about the wisdom of God and the Kingdom. His parables relate to the book of *Proverbs* where He is seen as the personification of wisdom. He taught from the water right at the center of the book and such is bracketed by land immediately and mountains more distantly. The chiastic pattern forms a mountain (7 mentioned in *Matthew*) – or more accurately a larger valley between mountains. Such portrays Jesus mission as a servant King – a royal Messiah who came and stooped to raise us up with Him.
 - b. Jesus came to serve, seek, and save the lost (Lu. 19:10). He is a King who conquered with truth, righteousness, and justice (Isa. 59:16-17) and victoriously ascended the mountain of God for us! See Isa. 56:6-7¹ cf. Ps. 24 “King of glory” who ascends victoriously.
 - c. Jesus is the almighty King of Kings who conquered and rests on the throne of God (e.g. 1 Tim. 6:15; Rev. 1:5; 5:1-14; 15:3; 17:14). And He currently reigns till all enemies (the last being death) are put under His feet (1 Cor. 15:24-26).
 - d. Stooping to Conquer: The wise men cared not that Jesus was not residing in a palace. Jn. 13 parallels the great Christmas passage of Phil. 2:5-11 where Jesus stooped low laying aside His garments, served His followers, and resumed ascended to His rightful place. He actually came to die (Jn. 12:27; Ro. 14:9, 17 yet He was born a king Mat. 2:2; **Jn. 18:37 = mission of death (priestly sacrifice) and truth (prophetic revelation) hence the two other offices of the anointed triad.** Our King – the King of kings, LORD of lords, and God of the cosmos (Col. 1:15-17; Ps. 24:1-2; Jn. 1:3) conquered with a crown of thorns! Perhaps paraphrase: Jn. 19:2-3 crown of thorns; Eph. 4:8 captivity captive; Col. 2:13-15 making us alive via His passion and execution; & re: nature of veiled Kingdom/New Age our King reins 1 Cor. 2:8 cf. 1 Pet. 1:10-11 also 2 Cor. 4:3.

¹ In v. 4 the eunuchs are given an everlasting name!

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The following is point four but there is no room for it due to time restraints.

- The Perfect King (Ps. 45)
 - Son of Man v. 2 cf. Dan. 7:13-14
 - Majestic v. 3
 - Righteous vv. 4,7 cf. Isa. 11:1-5
 - Divine vv. 6-7
 - Eternal v. 6 cf. Heb. 1:8
 - Adored – with gifts vv. 7-9, 12 cf. Ps. 68:18 & Eph. 4:8!
 - Adorning – His Bride vv. 11ff.

PC: It’s my favorite time of year and we chose to focus on the advent of Christ, or “Messiah.” Our Christmas series this year was spurred from Mat. 2:11 where Jesus is given three kinds of gifts connoting both His person and mission. Jesus holds a trifold office encompassing king, priest, and prophet – all of which are offices signified by anointing hence the title Messiah, which means “anointed one.” As we meditate on these three offices and how Jesus came to fulfill them all, I also look forward to concluding with a prevalent motif that all three offices and gifts, given by the wise men, find their end. In fact, such is also where they find their ‘beginning.’ Are you thinking now? I’ve given you a clue or two as kind of a Christmas treasure hunt to reveal where the wise men’s three gifts find their place, so to speak. I’ll give you a couple more clues to find the treasure. Only one of the three offices has an overt relationship to the treasure/motif. However, the other two offices, passages like Gen. 1:1; Jn. 1:1, 14; Rev. 21:3, and all throughout Scripture promise the end game motif for which the triune office of Messiah fulfills. Last clue: Here is the series outline save the final word (which is the answer) in the fourth sermon title. Part 1 “Royal Messiah” Part 2 “Righteous Messiah” Part 3 “Revelatory Messiah” Part 4 “Messianic _____.”